The Bombay Guardian.

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WEEKLY REVIEW.

—Could His Highness Kunderao Gaekwar Sena Khaskeil Sumsher Bahadoor, G. C. S. I. pay a more graceful or a more appropriate compliment to H. R. H. the Duke of Edinburgh, the brother of him who expects some day to come to the crown of Great Britain, than by releasing at this time and in celebration of the Prince's advent, his own brother who has been now in bitter duress for six years?

—One of H. M.'s steam transports, in leaving the harbour the other day, contrived to run into a ship that was at anchor and so injured herself that she had to remain here four or five days longer. This must have been any thing but agreeable to the 1,500 troops who were crowded on board. More unhappily, the collision cost the the life of a poor lady on board. It appears that the commanders of these transports refuse to avail themselves of the services of a pilot, in entering and leaving the harbour, and we suppose the collision is to be attributed to this circumstance. It is a great pity, we think, that any notion of *their own dignity, should hinder* them from securing for those whom they convey the advantage of the best pilotage

—There has been an extraordinary degree of excitement among our Native population this week, in connection with the presence among us of so many Native princes from different parts of the Presidency. This has tended to intensify the interest awakened in the Prince to receive whom so many notabilities have assembled. The Duke of Edinburgh is expected to arrive this afternoon (we write this on Friday) at 5 o'clock, at the Boree Bunder Station, there to be received by the representatives of Government, Native chiefs and principal citizens, and then to proceed to Government House, Parell, a distance of nearly five miles, in a carriage, with military and civic demonstrations most imposing. Saturday evening the city is to be illuminated, the moon promissing to lend us her light in case our own should not suffice. Monday, there is to be a flower-show (we hope the flowers will not be overlooked) in the Victoria Gardens; on Tuseday, an excursion to Elephanta with illumination of the harbour; on Thursday, an excursion to Vehar and the Kenery caves; and the intervals are to be filled with receptions, balls, visits &c. After this 'the tombstones out for a holiday' (as certain not very elegant structures near the Money School have been designated) and the aerial bridges that have been grouped in admiration about them, and all the other astonishing erections that have started up Aladdin-wise, during the last night, shall betake themselves to their original obscurity and be 'like the baseless fabric of a vision.' But sanitation and loyalty and the shop-keepers and the gentlemen of elegant leisure (reproachfully called loafers) who have got a job in these days will have all had an impulse. And the sailors are promised a new Home.

—Our local Committee of Reception have spared no pains or expense in the endeavour to give a magnificent and tasteful welcome to the Prince. We regret that those who have specially been entrusted with the business of giving practical effect to the designs, have not thought it necessary to regard the Sabbath. The erection of triumphal arches on the Esplanade was begun on the one Sunday and vigorously prosecuted on the following Sunday. Large numbers of Europeans and Natives were employed in these constructions. We do not believe that the Native gentlemen on the Committee required this ignoring of a day on which Government offices are habitually closed and Government work suspended; perhaps, if the facts were known, it would be found that the will of some solitary European had determined this procedure. We have not so perfected the art of managing even the details of a popular entertainment, and of guarding against the various contingencies that threaten mishap or danger, that we can afford to leave God out of our calculations. We have no desire to introduce a jarring note into the harmony of this time; but it is not the protest so much as the thing itself that jars; certainly the convictions of many worthy people have been wounded.

We beg to acknowledge "Prince Albert," the translation of a Gujarati Poem by W. *H. Hamilton, Esq.*

The *Daily News* recently made this remark:

"We trust it may be a long time before Mr. Gladstone is again called to recommend any clergyman to the episcopate; but we cannot avoid the remark that in the nominations of the present Government, the Low Church party have been passed over to an extent hardly consistent with fair play to all sections of the Church, unless it be held that there is some inequality, the result of former partiality, needing to be redressed."

Upon this the *Record* observes:

"We need not remind our readers that there is 'no inequality, the result of former partiality, needing to be redressed.' Of all Lord Palmerston's bishops, only eight now survive, and of these eight only three distinctly belong to the Evengelical school, namely Bishops Baring, Bickersteth, and Pelham. The other five are the two Archbishops Tait and Thompson, and Bishops Philpot, Ellicott, and Harol Browne. Death has swept away Bishops Wigram, Villiers, Jeune, and Waldegrave, of whom the three last were men, each in a different way, of power and mark. Lord Palmerston was most studious to act as impartially as was consistent with the selection of men of substantially sound principles. The names of the survivors sufficiently show that charges of partiality and undue influence brought against him were utterly groundless. There was no change in his policy or in his counsellors from first to last. In the list of his twelve nominees, we do not include Bishop Jacobson, because he was appointed Chairman of Mr. Gladstone's Oxford Committee, and was virtually Mr. Gladstone's nominee. In ten years, Lord Palmerston appointed twelve bishops; in one year, Mr. Gladstone has filled seven sees. Looking at the two lists, we may say with confidence, to the advantage of Lord Palmerston, 'Look on this picture and on that.'"

What a strange theory here comes to light. Fair play is to be the grand principle in the distribution of the honors of the episcopate. Every party must be represented. There must be Ritualistic Bishops for the Ritualists; Evangelical for the Evangeleals; Rationalistic for the Rationlists; and if there should be any new development, diverse from all these, then there must be a representation of this also in the Episcopate. Bishops are overseers, guides, shepherds of the flock; but according to the fair play theory they have nothing to do with the correction of error and the indication of the true path; their course is shaped for them by those whom they are to oversee. The High Church, the Broad Church, the Low Church, diverge from each other as much as the three angles of a triangle do; but the gentleman who appoints the Bishops is bound to consider all as equally in the right, and appoint Bishops representing these divergent parties. If only the High Church party could be gathered together under High Church Bishops, and the Broad Church under Broad Church Bishops and the Low Church under Low Church Bishops! But the condition of matters is entirely different. Whatever the views of the Bishop may be, all shades of opinion are held by those over whom he is nominally placed. Could any thing in the world be more anomalous than such a constitution of matters. How extraordinary the relation that the Church of England sustains to a Mr. Gladstone, a Mr. Disraeli, or a Mr. Smith, or whoever may be Prime Minister; this gentleman may have the most singular ideas of what the Church should be, yet, as he sits at his desk and turns the matter over in his mind, he decides who shall be the spiritual Overseers of the Church. The nominations are greatly coveted; they are regarded as prizes; £5,000 a year, a palace, a title, a seat in the House of Lords, these are powerful attractions; it is with reference to these that we hear the cry for fair play. This anomaly is now forcing itself upon the attention of almost everybody; and many who formerly dreaded the separation of Church and State are now discovering that the connection may be more costly and perilous than the disseverment.

The following exceedingly interesting notice is from the *London Times* of February 9th:

"A letter from Jerusalem, published in the *Journal Officiel*, gives the following account of a remarkable archæological discovery which was made by M. Clermont Ganneau, dragoman to the Consulate of France in that city. The object is a great block of basalt found to the eastward of the Dead Sea, in the territory of the ancient Moabites. Upon this block is engraved an inscription some 30 lines in length, in Phœnician characters, commencing with these words, 'I, Mesa, Son of Chamos.' Mesa was a Moabitish King, who is mentioned in the Bible, and contemporary with the Prophet Elisha, with Jehosaphat, King of Judea, and Ahab, Ochozias, and Joram, Kings of Israel. The 3rd and 4th chapters of the Second Book of Kings give a detailed recital of the cam-

paign undertaken in concert by Joram and Jehosaphat against Mesa, King of Moab. The inscription upon the stone also refers to the struggle of Mesa against the King of Israel, and enumerates the towns built and the temples erected by Mesa, and dedicated by him to the national deity of the Moabites—Chamos. The age of this monument is determined by the agreement of its statements with Jewish history; it dates nine centuries before the Christian era, and is nearly a century later than the reign of Solomon. It is nearly two centuries earlier than the famous sarcophagus of Eshmonnazar, King of Sidon. The Phœnician characters of the inscription present some archaic features not to be found in the same degree in any of the Phœnician monuments hitherto known. The inscription, however, is decipherable with almost absolute certainty, as each word is separated by a point, and, all the sentences are divided by vertical lines. The language is with some slight orthographic variations, pure Hebrew. This valuable inscription, which enables us to bring a document contemporary with the events to which it refers into relation with the historical recitals of the Bible, has been forwarded by M. Clermont Ganneau to the Academie des Inscriptions, together with a dissertation which will be immediately published."

Judging from the above notice, this discovery will prove to be of high importance. We shall be curious to see the very words of the inscription, and to learn how their testimony bears upon some of the philological criticisms of the Old Testament that have been made in our days. If one such monument has been found, careful exploration may bring others to light.

We regret much to hear of the death of Mrs. Taylor, wife of the Rev. J. Taylor of the S. P. G. Mission in Bombay. She died in Liverpool. Little hope of her recovery was entertained when she left this for England in the last monsoon.

We have heard with much regret of the death of Mr. James Bunter, Catechist of the Church Mission Society, at Sharanpur, Nassick. He died very suddenly, probably of heart disease, on Wednesday of last week. He had been conducting a service for the Native Church, and on leaving the place, fell, and in about a quarter of an hour had ceased to breathe. Mr. Bunter was an earnest Christian worker, highly respected and beloved by those who knew him. In his word and conversation he was consistent and upright, and an example to others. He was of the Koonbie caste originally and came from Mangalore; was an assistant apothecary in the army; his first impressions regarding the erroneousness of idolatry and the claims of Christianity were received from some tracts that fell in his way; he was gradually brought under favorable influences, and was baptized in September, 1845 at Nassick. He was expecting to receive Deacon's orders this year. But he was ready to depart, and as by a kind of presentiment, had pointed out to a friend, some days before his death, and when apparently very well, the place where he would like to be buried. 'Happy are they that endure'

We have been favored with a copy of the Lodiana Mission Report. The American Pres. Mission occupies most of the principal cities and districts of the N. W. Provinces and the Punjaub, from Allahabad to Rawal Pindee. This chain of stations is divided into two parts, and the present report relates to the more northerly field. It notices the death of the Rev. J. H. Orbison, the Rev. A. Henry and the Rev. J. H. Myers, and the illness and departure of the Rev. A. Rudolph, Miss Beatty, and Rev. Messrs Newton and Calderwood. We have marked some portions of this Report for extraction. It contains much interesting matter; it would have been improved by a tabular statement giving a synopsis of the whole. There is no endeavour to keep out of view what is unsatisfactory; the lapses of converts are freely mentioned, and the lack of fruit is not disguised. This is as it should be. The large Anglo-vernacular Schools in Lodiana and Lahore are well attended and vigorously carried on. Few additions to the churches appear to have been made, the last year.

We have before us a letter or certificate professing to be signed by the Editor of the *Bombay Guardian*, and which was shown to various parties, in the hope that grants in aid would follow. A friend of ours to whom it was shown, kept it and forwarded it to us. We give it *verbatim*:

"Brotheren.—I have found on enquiry that Engineer John Graham is in due to his boarding house (Royal Oak) the sum of 25 rupees, of which I have discharged 5, and I recommend him to his bretheren in the Lord Jesus Christ.—February 10th, 1870."

It is unnecessary to say that the letter is a pure fabrication.

Professor Wordsworth has been writing as follows in the columns of a contemporary:

"The amiable English poet Cowper was quite in agreement with the Pope when he attacked the earliest English geologists so vehemently in his 'Task' for professsing to know more about the age of our planet than Moses did, who had learnt it directly from God Such a supremacy of theology I maintain to be wholly incompatible with the progress of knowledge."

Our memory does not enable us to turn to the passage referred to We do not think it amiss, however, to make the following quotation from the admirable poem mentioned:

God never meant that man should scale the heavens
By strides of human wisdom. In his works,
Though wondrous, he commands us in his word
To seek him rather, where his mercy shines.
The mind indeed, enlightened from above,
Views him in all; ascribes to the grand cause
The grand effect; acknowledges with joy
His manner and with rapture tastes his style.
But never yet did philosophic tube,
That brings the planets home into the eye
Of observation, and discovers, else
Not visible, his family of worlds,
Discover him that rules them; such a veil
Hangs over mortal eyes, blind from the birth,
And dark in things divine. Full often too
Our wayward intellect, the more we learn
Of nature, overlooks its author more;
From instrumental causes prond to draw
Conclusions retrograde and mad mistake.
But if his word once teach us, shoot a ray
Through all the heart's dark chambers, and reveal
Truths undiscerned but by that holy light,
Then all is plain. Philosophy, baptized
In the pure fountain of eternal love,
Has eyes indeed; and viewing all she sees
As meant to indicate a God to man,
Gives him his praise and forfeits not her own.
Learning has borne such fruit in other days
On all her branches: piety has found
Friends in the friends of science, and true prayer
Has flowed from lips wet with Castalian dews.
Such was thy wisdom, Newton, childlike sage!
Sagacious reader of the works of God,
And in his word sagacious. Such too, thine,
Milton, whose genius had angelic wings,
And fed on manna! And such, thine, in whom,
Our British Themis gloried with just cause,
Immortal Hale!

As for the geologists of a hundred years ago, it is certain that Cowper has said nothing more condemnatory of their speculations, than has been abundantly said by geologists of our day.

Ah! we have found the passage about the geologists:

"Some drill and bore
The solid earth, and from the strata there
Extract a register by which we learn
That he who made it and revealed its date
To Moses, was mistaken in its age."

Well, it seems to us that there is some difference between this and a bull excommunicating all who hold opinions not approved by the Pope. As we have said, the geologists of the last century have been chastised more severely than this, by those of the present. More careful study of the word as well as of the works of God has been of use to us.

A great mistake that has been made with regard to the 1st chap. of Genesis, is that the work of the six days has been regarded as a description of the work of Creation. Creation is spoken of in the first verse of that chapter, In the beginning God created the heavens and the earth. But another word is used in speaking of the work of the six days. The word created is not used in speaking of the introduction of light, of the formation of a firmament, of the revelation of the heavenly bodies. The word is indeed used in speaking of the formation of man and of the inferior animals; but this only shows the precision and discrimination of the inspired pen. What have we then in this first chapter of God's word? First, the statement that God created the universe. Then this globe of ours is taken up at a certain stage of its history. Through what changes it had passed; what orders of beings had existed upon it; how many myriads of years it had been a globe; of all this we are told nothing. Whatever animals and plants had existed, had ceased to be; whether by a sudden or by a gradual change in the constitution of the atmosphere, we cannot say. Our globe may have passed through a comet and appropriated the matter of it, and the living organisms may have been stifled by the sudden accession of new elements. Water was more extensively diffused over the earth's surface, at the time mentioned in verse 2, than it has been since; the atmosphere was such that clouds and vapor and nebulous matter would not rise in it; the heavens and the heavenly bodies were effectually shut out, and were as though they were not. The work of the six days was prodigious with reference to the transformation of the earth's surface; but a very few touches, so to speak, of the divine hand were all that were necessary. We have spoken of all this, in extenso, in former years, and need not now dilate. But the point we wish to emphasize is, that the changes spoken of in the account of the six days' work, mighty as they were, were yet not such as geology could be expected to acquaint us with. It can tell us of terrestrial conditions different from the present; of orders of animals not now existing; of others species corresponding to those that now are; but it cannot prove that these species are descended by uninterrupted generation from those that existed in former genealogical era, any more than it can prove that there may not be a dissolution of existing things, and a reconstitution of the world.

We have been favored with a copy of the "Times of India Calendar and Directory for 1870." This publication has usually appeared with such promptness at the beginning of the year, that the great delay in the production of the present volume has been felt by many no doubt as a serious inconvenience. A number of circumstances have

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combined, in a way that could not have been foreseen, to cause this delay, and even an event so distant as the opening of the Suez Canal has had something, indirectly, to do with it. We congratulate the Publisher (and the Public) upon its appearance at last. The delay has probably given opportunity to improve it by introducing information only obtained after the beginning of the year. The reputation of this annual is so well-established that we need do no more than state that the present volume differs from its predecessors only in the larger amount of matter contained in it, and happier arrangement of contents. The printing and paper are unexceptionable, and the binding elegant.

We have received the first number of the *Bengal Christian Herald*, a fortnightly journal conducted by Native Christians in Calcutta. It says:

"One of the chief objects of this paper, then, is to promote the interests of Indian Christians, considered both as loyal subjects of Her Majesty, the Queen of Great Britain and Ireland, and as members of a spiritual corporation which is at this moment chiefly under the supervision of Missionaries. We shall have therefore often to discuss the thousand and one questions connected with Missions and with Native Churches."

Another object—it adds—will be to promote the cause of Christianity in India.

A certain Hindoo lady having given to a Mission a sum of Rs. 5,000 for a School House, the missionaries in reply say:

"We beg to offer our most thankful acknowledgments, and likewise those of the directors of the London Missionary Society, *under whose auspices we are privileged to labour for the diffusion of the blessings of a sound education among the people of India.*"

These words are italicized by the *Herald* and criticized thus:

"The missionary gentlemen who constitue the Khagra Mission School committee tell us in unmistakeable language that their vocation is to 'labour for the diffusion of the blessings of a sound education among the people of India'; and they seem to have no other vocation, for they speak of none other."

The writer goes on to intimate that unworthy motives of expediency have influenced the missionaries to keep out of sight their true business. We cannot say that we admire either the logic or the spirit of the writer. Among the blessings of a sound education the missionaries include a knowledge of the Gospel, and make no secret of this. And because this is one department of their labors, does it follow that they have no other?

There is a long article censuring the Government for excluding Indian and European Christian missionaries from Educational appointments, in other words from the privilege of diffusing something less than the blessings of a sound education.

There is an article on Rajah Rammohun Roy and a commendatory notice of scenes from the Ramayan, by Mr. R. R. H. Griffith.

The Bombay Guardian.

SATURDAY, MARCH 12, 1870.

OUR PREPARATIONS.

Since Bombay began to be a city such extensive and costly preparations were never made for the reception of a visitor, as have been made during the last fortnight for the reception of Her Majesty's second son, H. R. H. Prince Alfred. Native princes and chiefs have been assembling from all parts of Western India, filling our streets with their motley retinues; bodies of troops and heavy guns have been marched to the presidency; here and there triumphal arches and trophies have been erected; the streets have been new metalled and rolled; and every individual householder has been summoned to cleanse and beautify his house. Bombay is ashamed to appear before the Prince in her ordinary attire; she must put on her beautiful garments and do her best that no stain may appear.

In the Bible we find references to the way in which men prepared in ancient times for the reception of distinguished potentates; and the sacred writers do not think it unseemly, as some fastidious persons now-a-days do, to combine with such descriptions, references to the coming of one greater than the princes of the earth. John the Baptist, quoting the language of Isaiah, says: Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways smooth. When a great conqueror or a mighty emperor was expected, it was necessary to see that anything which might disgust him was taken out of the way; he and his cavalcade must have the best of roads to travel on, as straight and smooth as possible; valleys must be filled up and hills cut down and deflections avoided and obstructions removed, that his chariot might move comfortably and rapidly forward. The hearers of Isaiah and of John understood this matter well. Our modern railways go far beyond their highest aspirations in the matter of road-perfecting; they did not dream of so literal a fulfilment of the language with which they were familiar; still more would they have been astonished if they could have known that this mighty engineering which refuses to be turned aside by the loftiest rocks or profoundest valleys, and covers the land with a net-work of roads costing £10,000 a mile, would have been for the benefit, not of great potentates and magnificent monarchs, but for the million. The humblest individual in this community is drawn over these wonderful roads, by the magic of steam, at the rate of 20 miles an hour.

John the Baptist announced the approach of One greater than any earthly monarch and exhorted his hearers to prepare for his advent by repentance and renunciation of sin, by a thorough reformation of matters, by applying themselves diligently to the neglected precepts of God. Christ then came without earthly glory, to fulfil the law broken by man, make atonement for our transgressions, and bring us into harmony with God. He is to come again in surpassing glory to judge mankind, crown the hopes of his people and pour discomfiture upon his enemies. We know not the day or the hour, but we know the circumstances and results. All that is now called glory will in that day be eclipsed, and the lasting destiny of every one will then be determined. The language of God's word is, Prepare to meet your God; be ye also ready.

We shall not here dwell upon the necessity or the nature of the preparation required, in order that we may not be ashamed at the coming of the Prince of the kings of the earth, the Lord of glory. We wish simply to suggest that the extraordinary preparations made to receive the son of Her Majesty Queen Victoria may well lead those who call themselves the people of Christ, to enquire how far they are in a state of preparedness for His coming.

GREEK OR PERSIAN?

A great dispute has been waged lately as to the importance of the study of the Persian language, here in Bombay, compared with that of the study of Latin and Greek. We naturally attach a high value to anything upon which we have bestowed a great deal of pains; it is difficult for men who have spent years of a University life in the acquisition of classical lore, not to think the study of Latin and Greek indispensable to a 'polite education'; almost every body admits that Persian literature is nothing in comparison with the Hellenic and Latin; and we need not be surprised that the effort to substitute Persian as one of the languages in which our University students might be examined, has met with a sturdy antagonism from gentlemen of the Educational Department. On the other hand, it may be contended, in favor of such substitution, that the Persian is much nearer, linguistically, to the vernaculars of Western India; a kind of first cousin to the Hindustani; and likely to be of practical utility to those who acquire it. The candidate for University honors, in India, is not a mere Native, however; he is supposed to have a good knowledge of the English language and literature, and this puts him on another plane altogether; and the question takes this form: Is the Persian language nearer to him *as he is*, than the Latin and Greek are? At the stand-point to which he has been raised, is there a stronger affinity between him and the Persian than there is between him and those languages which have had so much to do with the moulding of the English tongue and literature? The latter affinity is probably greater.

But, it seems to us, there is an important question back of all this. Is it not a false idea of the nature of education that imposes the necessity of learning several languages upon our candidates for University honors? Does it at all follow that a man is educated, or that a youth has even made fair improvement of his scholastic years, who has mastered several languages? In order that he may really master these languages, it will have been necessary that the largest portion of his time should have been given to their acquisition. It has been truly said that the acquisition of a language is not so much knowledge as a key of knowledge, and its importance, educationally, depends upon the use that is made of it. It is said that it is important as a means of mental discipline; but in this respect it is inferior to other branches of study; and we conceive that the right use of a language is a better discipline than the mere acquisition of it. But it is surely a mistake to require our Native students to give up years of their brief course to the acquisition of one key of knowledge, the English, and then to apply themselves to the acquisition of another and then of a third. We should think that they would be much better educated in the end, if they gave the most of their time to the acquisition of those treasures which the knowledge of English has opened up to them. We fear that in the majority of instances the languages which have been acquired by our young men in their short curriculum, and to the acquisition of which

they have been obliged to devote most of their time and zest and mental ability, will be forgotten as rapidly as they have been acquired. Perhaps the Senate of our University may find reason to believe that their scheme demands the surrender of too large a portion of the student's time to the mere acquisition of languages.

We have seen a man who knew ten languages and who could not properly be called an educated man; and another who knew only his own vernacular, but who had made such diligent and thoughtful use of the key of knowledge at his command that no one could question his right to be regarded as an educated man.

THE SECOND ADVENT.—VII.

And then shall all the tribes of the earth mourn. Math. xxiv. 30.

Over and over again the Lord Jesus tells his disciples that he is to be delivered into the hands of his enemies, to suffer a violent and humiliating death, be buried, rise again and ascend on high, be in a certain sense, and for an indefinite period, absent from them, as one that goes into a far country leaving his servants to look after his affairs and wait for his return, and finally, in a day and in an hour when men think not, he will come in heavenly glory, conspicuously, with blessings for those that wait for him, and confusion for those who are rejecting his word. He speaks unhesitatingly, repeatedly, emphatically of a grand future event which he designates the coming of the Son of Man. The diciples noticed this even more than they did what he said concerning his death; and they asked him for more explicit information concerning it: What shall be the signs of thy coming and of the end of the world? and he undertook to answer these interrogations.

Many minds are so constituted that they cannot bear anything like ambiguity. They want to have truth in a positive, determined, easily grasped form; massive, tangible, free from vagueness. They have no aptitude for nice discriminations and balancings. They are plain, blunt, out-spoken in their own utterances; and they are very sure that the utterances of God are of this character. If two things seem to them irreconcilable, and they find reason to believe that the one is true, that is enough for them; they set their faces strongly against the other. Tell them that the two things seem irreconcilable probably because they have not yet reached a position where they can see the *tertium quid* which is to reconcile them, the missing link which shall connect them, and they have no patience with you. They want something that they can firmly grasp, something positive and definite. And they ask for this definitness and strength of outline in unfulfilled prophecy, as much as in other things. They set their faces as a flint against ambiguity and many-sided fulfilments. Now it is very true that the word of God is explicit and out-spoken; ambiguity is deprecated and avoided, so far as it can be done without sacrifice of truth. The great object of Scripture is to communicate truth to our minds, and the language which, on the whole, is best fitted to communicate the truth to us, is employed. But as we have already seen, the language best fitted to do this is determined by what we already know; and as, in the nature of things we must, however copious the prophecies given, be ignorant of a multitude of things that are in the future, the language employed cannot be as explicit as that which would be used regarding contemporaneous events. Now this very 24th chapter of Matthew, which professes to speak of the destruction of Jerusalem, let us suppose a disciple of Christ in the year 60, sitting down to try to gather from it just what would be the method and the circumstances of its destruction. He will find all the things that he really needs to know for his own guidance, very definitely stated; but a great deal would remain more or less ambiguous, and if he should insist upon a view that should be precise and positive, that view would be sure to be wrong. From what is said about 'the abomination of desolation in the holy place,' he would gather that some abominable idol would be set up in the temple then standing in Jerusalem; and would infer that the Gentiles would be in possession of the temple and the city, at the very time that a Gentile army was drawing near to destroy it. We will do well therefore to be on our guard against schemes of prophecy; and to enquire humbly and prayerfully, without theory of our own, what is set forth in the prophecies, comparing them carefully with each other, and with the recorded fulfilment of earlier prophecies and with the scope and tenor of all Scripture, giving heed primarily to ourselves that the word of the Lord may dwell in our heart and influence our lives. Whosoever will do the will of the Lord, the same shall know of the doctrine.

Well, there is to be a glorious coming of the Son of Man, manifest to all; and it is, and always has been the duty of Christians to live in expectation of this event. But in order to live in expectation of it, we must believe it possible that it may take place in our day. And any theory of unfulfilled prophecy which would persuade us that it is certainly not to be in our day, must be erroneous. But stay; are we right in saying this? Many Christians who lived a century ago, believed that the time had not then come for Christ's glorious advent and were persuaded that it would not be till after they were dead; was their theory necessarily wrong? is it not manifest that they were right in deciding as they did? Do we not here find reason to adopt the view of those who say that the waiting for Christ commanded us, is the waiting for the summons to appear in his glorious presence, which may be at death? Well, if they were prepared to go into his presence they were prepared for his coming, but it is the latter event that we are specially bid to wait for, and if we would devolve the expectation of it upon a future age, Scripture reminds us that a thousand years are with the Lord as a single day and a single day as a thousand years.

All the tribes of the earth shall mourn, when he appears. Why shall the appearing of the Son of Man, or of the sign of the Son of Man, in heaven, cause all the tribes of the earth to mourn? It is evident that they are not all his people; have not embraced the Gospel; the world to which the Son of Man comes thus in the clouds of heaven with power and great glory, is not an evangelized world in the sense of being ruled and led by the Gospel. The Gospel has been preached among all nations; all tribes have heard of Jesus and of his propitiatory death and resurrection; they have seen his servants, they are acquainted with Christians, they are more or less familiar with the nature of Christianity; perhaps many of the tribes are called Christian and belong to what is termed Christendom; but the really regenerate, the sincere and consistent disciples are in every tribe and nation a comparatively small minority. When he appears in his glory, in the glory of Omnipotence, the inhabitants of the earth will be conscience-stricken, and the Gospel which they have either rejected, or hypocritically professed, or corrupted with admixtures of their own, shall be like fire in their memories, constraining them to wail. There has been, as yet, no manifestation of the Son of Man that has compelled the tribes of the earth to mourn. But in these days we see on the part of Christ's people an unprecedented activity in the matter of making the nations of the earth acquainted with the Gospel, corresponding with an unexampled helpfulness in Providence; on the part of the world, Christian or non-Christian, an utter unwillingness to take the Gospel pure and simple as their code of life; and it is easy to understand that if Christ should appear in the glory and majesty of heaven, the nations, tribes and tongues of earth would find cause for unspeakable alarm in the recollection of the way in which they had been treating the words of the Crucified One.

WHAT IS TRUTH?

Ye are the salt of the world: but if the salt have lost his savor wherewith shall it be salted? (Matt. v. 13.) Ye who have learned of me, received my words into good and honest hearts, as the law of your being, ye are the salt of the world; all the promises are yours, all the blessings of my kingdom go with you. But let the word once cease to have power over you, once lose its place of supremacy, or be subjected to any degrading alliance with merely human notions, and you shall be as salt that has lost its savor. And there is a danger. The God of this world aims to assimilate whatever comes into this world to the habitudes and ideas of his own kingdom; never a divine word came hither to elevate man, but what has been painted and bedizined and draped in the costume of this world, until it was unrecognizable. And when he may not triumph by immediate assault, he brings his end to pass by the slow degradation of time. He singles out some word of mine that seems comparatively indifferent, and persuades my disciple to let him give his interpretation of it, on the plea that all my other words shall be only the more respected and obeyed. Then after due time, some other word is dealt with in the same way. Generations come and go, and the Gospel undergoes a very gradual and real transformation. But how will you restore to its integrity the salt that has lost its virtue? Your treasures of wisdom and knowledge are all in Christ, and when ye have crucified him unto yourselves afresh, what resource is there? The work of degradation is easy; but who can restore? When the bishop of Rome and his helpers had succeeded in substituting all over Europe the Canon of the Mass for the Gospel, how many long centuries of hopeless darkness went by. And perhaps there are as many led captive by the system at this day as there ever were. Happily, in the inaccessible valleys of the Alps, there remained some of the true salt, the uncorrupted Gospel in believing hearts; and in these latter days we behold the diffusion of this salt in many countries.—There are many in our days who affirm that the Gospel has lost its savor. It was adapted to the early ages of Christianity; it was useful, it tended to raise men to a higher level; but we have passed away from its sphere to a higher; we want something better adapted to our advanced civilization, our amplified world of thought. And there are those who undertake to re-salt the vapid Gospel of our fathers. From intuition, reason, profound thought and world-wide observation they gather materials for a new Christ and a new Christianity. But He who gave the Gospel pronounced it the everlasting Gospel and has pronounced a curse upon him who shall presume to take from or add to the

divine remedy provided by him for the recovery of a lapsed world.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. (15) The candle does not light itself. It is lighted not by day but by night; a light supposes darkness, to be dispelled by it. It illuminates a very large space, compared with itself. The disciple of Jesus is to be a light-giver in the midst of darkness; the truth in Christ was the light of the world; this truth in the believer is still the light of the world, convincing men of their own sinfulness and danger, proving to them that he is a real Saviour by the holy and beneficent life which he enables the believer to live.

I am not come to destroy but to fulfil. (17) The verses that follow show what is meant. As regards the the new dispensation compared with the old, so far from there being an abrogation of the laws of God, these shall be *done* and *taught* far more fully than they ever have been. The Scribes and the Pharisees taught that an external obedience would suffice; it was enough to regard the letter. For instance, there are the commandments, Thou shalt not kill, Thou shalt not commit adultery. Thou shalt not perjure thyself. These in reality demand that a man should be ruled by a spirit of true love to God, and true love to his fellow-men; that he should have a new heart; be a child of God led by the Spirit of God. Just here, however, our Lord simply sets forth the law in its length and breadth, its spirituality. Men that are trusting in their own goodness need to have the claims of God brought fully to bear upon them; need to have their obligations piled mountain high upon their consciences, that they may be made sensible of their moral bankruptcy and of their need of grace. We may so keep back the demand of the law and so put forward the grace of the Gospel, as to destroy the law instead of fulfilling; lower its standard instead of exalting it; impoverish the sense of obligation instead of enhancing it. And is not this the very thing that is desolating Christendom at this day? Have not men received the Gospel simply as a heaven-sent means of relieving their sense of obligation? But Christ's Gospel is given for a contrary end; to enhance immeasurably their sense of obligation, and then to reveal the grace of Christ as at once pardoning and giving divine strength. That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

In danger of the judgment. (21) In these verses we have a striking example of instruction given concerning things unknown by means of things known. The object was to show that in Messiah's kingdom the standard of duty would be extraordinarily intensified, so that what men regarded as the least of sins should be ranked with the highest transgressions. The reference is to three degrees of punishment, known to Christ's hearers; by the *judgment* is meant the inferior tribunal of the towns; by the *council* the sanhedrim; by the *Gehenna of fire* (so in the Greek) the casting of the body into the place known by that name on the south of Jerusalem, as was the case with those who had died ignominious deaths. A perpetual fire for the consuming of the bodies of beasts and malefactors, was there kept up. These three degrees of punishment, well known to the Jews, Christ employs to set forth the honor which the law will have in his kingdom. Not that the Christian is to go before corresponding tribunals and receive corresponding penalties for sinning with his lips or in his heart. But that these lesser sins shall be shrunk from with as much solicitude, as murder itself was among the Jews. To the Christian, led by the Spirit of God, the grand deterrent from sin is not the sentence of an earthly council, but the fear of displeasing Him whom he loves and the sense of whose love is more to him than life. But there must be experience of this before there can be appreciation; hence the necessity of this appeal to things known, that an adumbration of the things unknown might be given. If this was suitable when Jesus had come, much more in the ages before his advent; hence the constant use of the realities of Judaism in the prophetical accounts of the latter day glory, even (as here) with a considerable amount of detail. (See also v. 25)

Correspondence.

AGITATION IN THE SENOY CASTE.

To the Editor of the Bombay Guardian.

SIR,—It is a pity that the Prarthana Somajists, though very slow in their good work and somewhat backward in settling their views on certain religious points, have commenced to be troubled by their bigoted brethren. You must perhaps have learnt that during the fortnight there has been a great row in the Senoy Caste, as some of the leaders of the Somaj belong to it. One of them invited a few friends to his house for dinner, and among them those belonging to other castes and creeds. Though they were all seated at a respectable distance from each other, as is required by the Hindoo Religion, enemies of that gentleman took this opportunity of degrading him in the social status by pronouncing upon him the sentence of excommunication. To some extent our respected townsman—— ——is also concerned in the matter. The town talk is that as he is not connected with the P. S. he will not be entangled in the net of excommunication. Be that as it may, I know for certain that the members of the Somaj concerned in the affair will not be chicken-hearted and submit to make any atonement prescribed by the orthodox party. For these men are respectable and learned gentlemen, and they cannot do this mean act without lowering themselves in the eyes of both their countrymen and European society. The orthodox community of all castes is now in an agitated mood and it wishes to put down the young reformers by mere force of numerical strength. A respectable gentleman of excellent parts and character of another caste has also been brought into difficulty on this very account for dining with the above party. I wish that the P. Somajists would exert themselves more and settle their minor tenets of belief and forms of social economy so that they may boldly come forward and be free from all these petty troubles. Hoping to be favored with the insertion of these lines,

I am faithfully yours

A. FRIEND OF THE REFORMERS.

Bombay, 5th March 1870.

Epitome of News.

SATURDAY, MARCH 5, 1870.

—H. H. the Gaekwar arrived yesterday afternoon, and was received with the honors deemed suitable.

—The Annual Meeting of the Bombay Education Society took place on Thursday. The Report was read and prizes were distributed. The Bishop of Bombay, who presided, in the course of some remarks, said: "I am sorry to say that with respect to the girls' school the Inspector points to a less satisfactory state of things there. The Committee do not consider the reason assigned by the Inspector for this state of things to be the correct one—namely, that it is owing to the change which has taken place in employing the girls in the domestic work of the establishment, but is rather traceable to the fact that some of those who were appointed to carry out this change did not like it, and were not disposed to give it a fair trial. The new mistress is thoroughly in favour of the plan now in operation, and the arrangements she has made will divert very few of the children at a time from their more strictly school pursuits, so that for the future whatever affects the school, or the progress of the children, must be traceable to some other cause than that the children are engaged in domestic occupations."

We think the change a very important and desirable one.

—A Parsee firemen on the B. B. and C. I. Railway, bribed, it is said, by somebody in Baroda, sought to hinder the Gaekwar from coming to Bombay, by reporting that he had overheard four engine drivers plotting to blow up the engine of his train. To reassure the Gaekwar, some of the principal Railway officials travelled in the train. The Parsee was brought on, in custody of the Police.

—A Parsee wife, aged 19, put an end to her existence with opium, because of bad feeling between her husband's relations and herself.

MONDAY, MARCH 7.

—*Friend of India*: "During his recent visitation the Bishop of Calcutta inspected the Kole mission at Ranchee and the Sonthal Mission at Taljheri. At the former, as the seceding missionaries have no church, the Harvest Festival was held in the school-room, which accommodates only 900 persons. The Koles, following the children, inmates of the boarding school who sang a hymn, poured out their offerings of rice before the 'altar' and passed on. The Bishop confirmed 121 men and 89 women. The number of natives who partook of the Lord's Supper was 574. There are 120 boys and 74 girls in the school. A new church is about to be built and so the schism is likely to be perpetuated. At Taljheri the Bishop confirmed 106 Sonthals. He used a Sorthali manuscript and Mr. Storrs interpreted his address The *Indian Church Gazette* mentions that funds are wanted for the completion of the church, which is visible from the railway, on the south side, between the stations of Teenpahar and Maharajpore."

—The Bishop of Bombay has given his opinion that Premchund Roychund's gift to the Rev. W. K. Fletcher for a school, 'should be paid over to the trustees of the Cathedral for the purpose of building a school on the site granted by Government for that purpose, the school being placed under the control and management of these trustees, and it being made a rule of the school that non-Christian children may be admitted at the discretion of the senior chaplain.'

—*Overland Mail*; February 11: Parliament was opened on Tuesday, February 8. The Royal Message is brief beyond all precedent. Foreign affairs occupy a single sentence. The China Treaty is not mentioned. Indian affairs are not alluded to.—The Irish land measure, an Educational Bill, a University Tests Bill, and measures affecting the licensing system, the transfer of land, the superior courts of law, naturalisation, and other matter, are foreshadowed.—Mr Disraeli is suffering from a somewhat severe attack of bronchitis. The Attorney-General has been accidentally shot in the leg.—It is announced that Dr. Temple's essay will not appear in future editions of "Essays and Reviews." Opposition to his holding the see of Exeter is consequently withdrawn.—The new system of Government telegrams, at a uniform charge of one shilling, has come into operation this week.—Rochefort has been arrested, and the occasion was marked by some rioting in Paris; several barricades were erected in the streets of the city.—The insurrection in Mexico is said to be spreading. The Government troops have been defeated in a battle with the insurgents, losing fifty cannon.—The majority in the Newfoundland Legislature opposed to Canadian confederation have passed a vote of want of confidence in the Ministry.—There is a Ministerial crisis in Bavaria. An appeal to the country is imminent.—A daring robbery of 9,950*l.* in bank notes from a clerk of Messrs. Barnett's Bank, has caused considerable excitement in the City this week.—Amongst the deaths recorded this week are:—Gen. Sir W. M. G. Colebrooke, K. H.; Lieut.-Gen. Dr. Macleod, 4th. M. Cav. Lieut.—Gen. Sir C. A. Windham, K. C. B.; Surg.-Major H. Stewart, Bengal Army; Capt. H. Barber, late 15th M. N. I; Mr. T. Teil, late of Calcutta; Viscountess Netterville; Sir H. B. Maxwell, Bart.; The Dean of Rochester, (in his 93rd year.)

On Monday night, telegraphic communication practically ceased throughout the United Kingdom. Nottingham, Leeds, Sheffield, Hull, Newcastle, Brighton, and Southampton were the only stations in communication with London. The Irish and Scotch wires had broken down. Liverpool and Manchester could not be reached. The fifteen western wires had been cut between Holborn and Paddington, and on an attempt being made to carry on communication from the latter station, it was found that no message could get beyond Reading. The Atlantic Cable was out of order also. This is partly explained as the result of an accidental misunderstanding on the part of a workman. In the changes incident to the transfer some alterations had to be made in a local office. In removing the fixtures the workman displaced a bundle of wires, which unfortunately proved to be the channel of communication with the North and West. The error was not discovered for some time, and a temporary suspension of communication was its result.

The London Depot Carriage Company, with a capital of 100,000*l.* in shares of 10 each, have issued their prospectus in which they propose to provide conveyances combining the comfort and style of a private carriage with the economy and accessibility of a street cab; and further, to establish covered depots on the line of the leading thoroughfares and elsewhere, at which broughams,

hansoms, and open carriages will stand ready for hire."

—*The Times* correspondent says the Chaldean Patriarch made a speech in the Roman Council which very much displeased the Pope.

"It was the speech of a bishop of an historical community who put in his protest in behalf of the ways of the Fathers against the reckless symmetry sought to be imposed by one who would have all subject to his absolute word. That evening the Patriarch was summoned to the Pope, but he was told to come by himself, unattended by any of his priests. He went, and found himself, in the Pope's presence with only Monsignor Valerga, Latin Patriarch of Jerusalem. Through the medium of this Italian dignitary the Pope, who was (as he can be) moved with passionate anger, upbraided the venerable Patriarch of Babylon in unmeasured terms. He went further. He told him he must then and there sign one of two papers—either a recantation of all he had spoken, or else a renunciaton of the special privileges of independence from Roman jurisdiction employed by his Church. The poor man, taken utterly aback, requested to have two days to consult his priests. The reqest was refused. He was told he should not go home before he signed. He did, accordingly, sign his renunciation; and there he is now, a man broken and reduced by the Pope, in punishment for having dared to exercise his privilege of speech in the Council in a manner not according to his taste."

Both Houses of Convocation sat yesterday The Upper House discussed the propriety of appointing a joint committee of both Houses to report upon the expediency of revising the authorised version of the New Testament, whether by marginal notes or otherwise. The subject was introduced by the Bishop of Winchester, and at the suggestion of the Bishop of Llandaff the proposition was extended to the Old Testament, and carried.

—A large special train left Bombay yesterday morning for Jubbulpore, conveying His Excellency the Governor and suite, and many of the leading and representative men of Bombay to be present at the ceremony to be enacted to-day at that city.

—H. H. the Gaekwar was received by H. E. the Governor, in durbar on Saturday

—The *Times of India's* special correspondent on the *Great Eastern* supplies full and interesting details of the laying of the cable between this and Aden. On the 15th 9 p. m. they had paid out 147 miles of cable and made about 130 miles. They had then a depth of 300 fathoms, which is about the height of our Bore Ghaut. Here the cable had to descend a much deeper Ghaut, and next morning it went to a depth of 1,800 fathoms. The 130 miles may be considered as the submerged part of our Concan. On the 17th: "About 2 p m. the cable was going out at the rate of 6 miles per hour, with a strain of 16 cwt. upon it, the depth, 2,160 fathoms, being now nearly at the deepest of the broad valley we are crossing. This is little short of the depth of the Atlantic; and to those familiar with London sights it may convey some notion slightly more definite than that derived from mere figures, if I remind them that the abyss over which we now float would engulph 32 buildings like St. Paul's placed one on top of the other—dome, cross, fane and all. Thus, were it possible for the big ship itself to sink to the bottom of this gulph, her huge bulk would seem to the monsters or, rather, the genii of the deep, no more than, to us would a cockle shell in a creek."

—H. H. the Rajah of Kolapore, H. H. the Rao of Kutch, H. H. the Nawab of Joonaghur all arrived on Saturday; H. H. the Sultan of Lahej arrived some days before.

—*Native Opinion*: "A great uproar is now going on amongst our Hindoo friends of the Reform party, because one of them invited a number of his friends to a luck of the pots! and made them dine in company with a Hindoo young man who has seceded from his ancestral faith. The matter is creating deep agitation."

—*Bombay Catholic Examiner*: "There are a certain number of us, calling ourselves children of the Holy Father, in this Bombay Vicariat. Let us say that we are 20,000 strong, and then let us see what our faith, under the aid of good organization, should enable us to make up forthwith, as our share in bearing our Father's burden. Some months ago we received Rs.50 from a Bombay Catholic towards the special expenses of the Council. During the last week another Bombay Catholic has given Rs 1,000 for the special wants of the Holy Father, with a promise of giving that sum yearly as long as those wants remain. May the flame of this charity rage amongst us. Faith teaches us that this flame does not consume, but rather vivifies; no one who gives to the Holy Father can be the loser by his gift."

The above is brief but full of meaning. It gives us a definition of Roman Catholic faith and charity, and describes Roman Catholics as children of the holy Father, i. e. of the Pope.

—*Home News*: "This afternoon, in Convocation, the Bishop of Exeter made an explanation which lasted nearly an hour. He stated that he had consented to withdraw his essay from publication, not because he believed it had done the harm which had been represented, but because he thought there were matters which he might have written as Frederick Temple, but which should not appear as by the Bishop of Exeter. He defended the book called 'Essays and Reviews,' and although he admitted it might have done some harm, yet said it had done infinitely more good. He expressed himself as strongly desirous to make the Bible the guide of his life, but held that, if it was desired to prevent men from falling into infidelity, a free handling of that book should be allowed. He strongly condemned the comment which had been made upon the volume."

—*Bombay Gazette*: "His Highness the Jam of Nowanuggur intends to place at the disposal of Government about half a lac of rupees to commemorate the visit of His Royal Highness the Duke of Edinburgh by erecting some works of public utility. H. H. the Thackore of Bhownuggur has, as we anticipated the other day, placed at the disposal of the local Government a lac of rupees for a similar purpose."

—The *Mitrodaya* has an article on Mr. Knight's Lecture on Land Revenue: "He pointed out some weak points in the present system of taxation; first, the taxes do not reach the lower strata of society; secondly, they are out of all porportion, in consequence, to the expenditure on works of public utility, and, therefore, the higher classes are made to contribute much more than their own share of the benefits accruing from the large Government expenses; and thirdly, these expenses are incurred for those very classes which are unjustly freed from the burden of taxation."

Tuesday, March 8.

—*Times of India*: "Lord Napier of Magdala was present yesterday at a public meeting held in support of the promotion of education in India His Lordship said that the spread of education in India would effectually prevent the recurrence of the fearful scene that occured in 1857. His Lordship eulogised the conduct of missionaries in the East."

"The Abyssinina Committee has again examined Lord Napier, who said that he considered a great saving of time had been effected in placing the organisation of the expedition in the hands of the Bombay Government, and to which fact must be attributed in a great measure the success which attended the undertaking. He had suggested a separation of the organisation of the Land Transport Service from the rest of the expedition, which would have prevented the great loss of animals, and some of the mistakes made, but would not account for any considerable portion of the expenditure of nine millions."

"The Naturalization Bill to conform with the Convention with the American Government has been read a second time in the House of Lords."

"Latest advices from Canada state that the loyal settlers of the Red River settlement have raised and armed a force of five hundred men and two guns against the insurgents. Riel threatens to bombard the town if attacked.

—*Pioneer*: "The Buddhist priests of Ceylon have, it is said in the local papers, telegraphed to the Secretary of State to withold his consent to the Service Tenure Ordinance until their petitions have reached England. A telegram from the High Priest of the Peak to Lord Granville is certainly not the least curious sign of the times we live in."

—The *Times* thus closes a notice of the late Sir Wm. Gordon: "England has had more brilliant officers, possibly more able engineers; but a more devoted soldier than he of whom we have written she can never have, nor will her services ever number a more unselfish or pure-minded hero. His means were considerable, and devoted mainly to deeds of charity. His kindness in private life knew no limit. As an official man his one fault was the excess to which he carried the principle of self-abnegation, which he demanded in all he had to with, arising possibly from a want of sympathy with the human weaknesses he seemed not to share. It is well known that he suffered greatly of late from his old wounds, and it was probably only his extreme reserve as to his personal ailments which prevented means being used to save him from the increasing irritation that finally destroyed his judgment, and brought him to the premature end which casts a gloom over all who knew him. Cast in the true heroic mould, he had taught himself to endure over much, and nature at last revenged herself by prompting him to commit an act which he, above all others, would, while in a sound state of mind, have condemned."

—*Bombay Gazette*: "Sir Salar Jung gave an entertainment last Saturday night to the ladies and gentlemen at Akola. Dinner was served in his large tent, and a nautch given afterwards in front of the tent, about a dozen celebrated dancing girls from Benares taking part in it. Sir Salar Jung, the Resident of Hyderabad, and a large number of gentlemen left at one o'clock on Sunday for Jubbulpore in a special train provided by the Nizam's Minister. Mr. Saunders and Sir Salar are going to Calcutta, and we hear the latter thinks of visiting England the year after next, and of sending a nephew and perhaps his two young sons there next year."

"The Chandah coal field, which was visited the other day by His Excellency the Viceroy, will, there is every reason to believe, turn out much better than was at first expected. And now we are glad to state, a seam or bed of coal has been struck at Nilji, also in the Woon district, in which 35 feet of coal has been bored, without reaching the bottom of the bed. This new discovery may be part of the same field of coal which is about to be worked at Chandah, and extensive borings are about to be made with the view of getting at a knowledge of the extent of the field and how far it extends northwards towards the G. I. P. Railway. Such a discovery is good news for India, and will add immensely to the importance of the Central Provinces"

—Lord Mayo, at the opening of the Khamgaum Railway the other day, said: "I find that the whole of the imports of American and Brazilian cotton into England in 1869 did not exceed the whole of the imports of Indian cotton. The American imports amounted to 4,027,000 hundredweights, and the Brazilian imports to 739,000 hundred weights, while the cotton imported from India was 4,757,000 hundred-weights, nearly equal to the whole of the cotton imported into England from the whole of the States of North and South America. Now, I venture to say, that if any man ten years ago, before the American war took place, had prophesied that in the short space of ten years the imports of cotton into England from India would greatly exceed the imports of cotton from the States of North America he would have been looked upon as little short of a madman, and it just shows the elasticity of trade, how demand will always create supply, and also one most hopeful fact, that the agricultural resources of this great empire are practically unlimited."

—An *American Journal*: "Two wealthy Hindoo Merchants from Bombay, one a Brahmin and the other of the Banian, or merchant caste, have visited this country for the sake of establishing commercial relations with it. They spent some time in New England examining the manufacturing system, and intend to visit the cotton districts of the South to study the cultivation of the long-staple cotton. It is a significant indication of the revolution taking place in India, that two high caste natives should thus dare to leave their country, and incur the terrors of excommunication, for having broken their caste."

Wednesday, March 9.

—*Times of India, telegram, Jubbulpore, 8th*: H. R. H. the Duke of Edinburgh arrived here yesterday morning at four o'clock, and the Viceroy at eight. The line has been declared open. The party left for the Marble Rocks this morning. Sir Salar Jung and Holkar are here. There was a grand banquet last night. Sir Seymour Fitzgerald and party start on their return to Bombay to-day.

—The native rigged boats are said to be uniformly successful when racing with European-rigged yachts, in Bombay harbour.

—Silk cultivation has been succesfully introduced in New Z aland.

—Fourteen astronomers engaged at the Paris observatory have revolted against the Director, M. Leverrier. "For fourteen years," says the *Times of India* correspondent, "no one could discover a star or foretell the approach of a planet without finding M. Leveer

rier claim them for his own private property. The astronomers themselves were looked down on as if but component parts of his enlightened individuality. To a body of men trained to look up and aspire this must have proved intolerable."

—*Englishman*: "A serious accident is reported to have occurred on the morning of the 17th February during a field day at Morar, Central India, by which a gunner of B. Battery, F. Brigade, R. H. A., was killed on the spot, and several men and horses of No 5 gun left half-battery, were more or less injured.

—*Bombay Gazette*: "The fanatic who stabbad a private of the 109th regiment at Dera Ismail Khan, made the following highly characteristic deposition before Mr. St. George Tucker, the magistrate of the district. The assassin, we may mention, was tried, condemned, and executed within the twenty-four hours:—

"My name is Ikhlas. I am of the Sultan Kheyl section of the Suliman Kheyls, and a resident of Wana. I left Wana fifteen or sixteen days ago with a view of killing a kafir. I have intended to be a Ghazi from my youth up. I came by the Gwyleyri Pass through Kolachi, and so to Dera. I come alone. Except God no one was with me. I arrived at Dera three days ago. I slept at night outside the city, anywhere, and I used to purchase food from the shops of Banyas, Khema and Paima. I got food from them three successive days. To-day has been a great day with me. I wanted to kill an infidel; but by the will of God I failed in killing him. I stabbed a soldier in the bazar with the dagger produced. I had been looking out for the last three days for an Englishman to kill. When I got alongside of the European soldier, I drew my dagger, and made a stab at him. He fell down, and I was trying to stab at him again; he seized the dagger with both hands The bye-standers then came up and seized me."

Where was the call for such excessive despatch in executing the misguided man? If he had been kept in jail three months and allowed to become somewhat better acquainted with the English character and Christian religion, justice would not have suffered.

—The *Orchestra* says that it is reported that Mr. Barry Sullivan has received from "a noble lady" a cheque for £10,000, to recover his losses at the Holborn Theatre.

—*The Government standing council, Mr. Graham*, Captain Montford, *60th Rifles, and the Adjutant*, Calcutta Volunteers, were very nearly poisoned at Calcutta on Monday last at a dinner given by the Honorable Justice Phear. The kidmutgar or butler, handed round chloride of zinc (or carbolic acid) instead of liquor after dinner, and the abovementioned gentlemen took glasses and swallowed the liqued at a draught. The stomach pump was immediately put into requsition and their lives were saved, but they had a very narrow escape.

—The chief of Vinchoorkar and Akulkote, and the Punt Pratinithi have arrived in Bombay.

THURSDAY, MARCH 10.

—*Galle telegram*: "The certificate of Captain Eyre (of the P. &c. O. Co.'s s. s. *Bombay*, which came into collision with the United States corvette, *Oneida*,) has been suspended for six months, for the reason that he, in the opinion of the Court, erred in not standing by the disabled ship.—The telegraph between Yokohama and Yeddo is open to the public.—The *Peru* (coolie ship) has been lost on Paracels with nearly all passengers and crew.—The *Lautong*, in the Manilla sugar trade, has also been lost on the coast of Samar.—The North German barque *Cary and June* was run down by the P. & O. Co's. s. s. *Sunda* on the night of the 12th in the vicinity of the Ninepins. Crew taken into Amoy.

—The *Great Eastern* was 250 miles beyond Aden, on the 8th.

—6 elephants and 29 camels arrived yesterday by train to take part in the reception of the Duke of Edinburgh.

—*Bombay Gazette*: "At about eight o'clock on Tuesday evening there was great excitement in the camp of H. H. the Gaekwar, near the Dadur station. It seems that a sepoy of the Gaekwar's regiment attempted to shoot a subadar of the regiment in consequence of the latter having reprimanded him for keeping on dirty clothes. The sepoy was arrested and put in custody before doing any hurt."

—*Pall Mall Budget*, Feb 11: "We learn from our Roman correspondent that Monsignor Dupanloup has determined to bring before the Council the abuses and oppressions practised by the temporal Government of the Papacy. The Court of Rome will forbid the discussion, denying the right of the Council to interfere with its temporal administration; but the Bishop insists that the Papacy is as much subject to the Fathers in one aspect as the other. As he is distinguished for his strenuous support of the principle of the temporal power, this assertion has produced a deep impression; and though the ultras affirm that his motion will only hasten the dogmatic proclamation of the Papal sovereignty, the Vatican is more troubled than is suffered to appear."

—*Indian Mirror*: "We can declare from experience that a very great number of young and enthusiastic Brahmos are obtained from Christian Missionary schools where the mind is prepared by a partial religious training for the reception of the truths of theism."

FRIDAY, MARCH 11.

—*Times of India*; New Goa, Feb. 24: "I have just heard that more than two hundred of the rank and file of the 3rd Battalion N. I. stationed at Bicholim, have revolted,—that they have, in a body, abandoned their barracks, and, with the arms and ammunition in their possession, proceeded towards Assonora, where, it is said, they expect the junction of the men of the 4th Battalion, of Mapsa. Certain indications of disaffection have been observed also among the sepoys composing the 1st Battalion quartered at Margao."

The revolt is said to be owing to reductions ordered by the Portuguese Government.

—The Governor in Council has appointed the Hon. Justice Gibbs to be Vice-Chancellor of the University at Bombay, in the room of the Rev. Dr. J. Wilson, proceeded to Europe.

—Mr. Justice Westropp is to succeed Sir Richard Couch as Chief Justice of Bombay.

—Mr. N. Spencer of Bandora calls attention to the fibre of Asclepias Calotropis Gigantea, called 'Rowee' by the Natives, as valuable for weaving, and also for the manufacture of paper. Mr. Spencer has been experimenting with the fibre, and finds reason to believe that it is of considerable value

—Head Quarters and 5 Companies of the 95th Regiment arrived here yesterday from Mhow, to relieve the 1-2nd (Queen's).

—Three deaths from drowning in tanks have been reported this week.

—*The Emir of Oodeypopr, the Jaghirdar of Miraj*, and the Nawab of Junjeera have come to Bombay.

—Deaths last week, 272.

—*Bombay Gazette*: "We hear on good authority that the suggestion we made some weeks ago —proposing a Sailors' Home as the permanent memorial to commemorate the visit of H. R. H. Prince Alfred—has been adopted. The Gaekwar gives two lakhs; the only question is the site, and the foundation stone will be laid next week."

"The Chief of Palitana has placed at the disposal of the Government Rs. 25,000, to commemorate the visit of H. R. H. the Duke of Edinburgh by erecting works of public utility."

—The *Hibernia*, now paying out the Red Sea Cable was 420 miles from Aden yesterday.

HE IS COMING!

Who is coming? The Prince! The Duke of Edinburgh, the son of the Queen of England, whose subjects are numbered by millions, and whose empire is so vast that the sun never sets on her dominions, which are said to comprise one-sixth of the world. The Queen's son is coming, and all classes are preparing to meet him, and to give him a hearty welcome, and appear willing to expend largely their time and means to give him a reception worthy of the royal lady whose son he is, and as an acknowledgement of the peace and liberty which by God's mercy is enjoyed under so good a sovereign. But, dear reader, your attention is entreated for a minute to the expected visit of another Prince, whose coming will be attended by the most momentous consequences to you, and who has told us

HE IS COMING

quickly (Rev. iii. 11). One whose kingdom will extend over the whole earth (Zech. xiv. 9). Do you ask, Who is he? He is the Prince of the Kings of the earth, the King of Kings, and the Lord of Lords (Tim. vi. 15). The one by whom and for whom all things were made (Rev. iv. 11). The son of God, and the heir of all things (Heb. i. 2. And it is because He is the heir of all things that He is coming to take His power and reign, and then shall the kingdoms of this world become the kingdoms of our Lord and His Christ (Rev. xi. 15). Prince Alfred may not live to reach our shores; but know of a certainty that Jesus will come, for God hath said it.

How will He come? Not as we are expecting to see the Prince, for no earthly splendour can compare with the majesty of heaven. He will come in the clouds, with great glory, with His saints, who will first be caught up to meet Him (1 Thess. iv. 17); and attended by myriads of angels. His countenance will be as the sun, His eyes as a flame of fire, and His voice as the sound of many waters (Rev. i. 14, 16).

When will He come? Ah, dear reader, this is more than we can tell you. It may be before the ink dries upon this paper; but we know He will fulfil His promise, "I will come again" (John xiv. 3). It is for this His church is waiting (2 Cor. v. 2); and the whole creation groaning (Rom viii. 22); but He will come when little expected, as a thief in the night (Thess. v. 2). And as it was in the days of Noah so shall it be in that day.

Dear friend, are you ready to meet him? Will He say to you, "Come, ye blessed," or "Depart, ye cursed?" (Matt. xxv.). If you love Him you will be happy in the prospect of seeing Him, and the thought of His near approach will send a thrill of joy to your inmost soul, knowing that having Him you possess all things. (1 Cor. iii. 22); for you are joint heirs with Him, and you shall share His throne (Rev. iii. 21), and He shall fashion your body like His own glorious body (Phil. iii. 21). As, therefore, you know the certainty of your comformity to Him *then*, you will *now* seek to be more like Him, keeping aloof from all that would grieve Him; and having this glorious hope, you will seek to purify yourself as He is pure.

But, dear reader, does the announcement that He is coming cause you uneasiness? Are the thoughts of Jesus and His glory distasteful to you? Are you still in your sins? Then you may well dread His coming, for His mission to you will be to execute wrath, to administer vengeance, because you have spurned His salvation and treated with contempt His offers of mercy; but be persuaded to listen once more to the word of salvation, His own message to you (Mark. xvi. 15). God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish but have eternal life (John iii. 16). God hath made Him (Christ) sin for us that we might be made the righteousness of God in Him (2 Cor. v. 21). As it is appointed unto men once to die, and after this the judgment, so Christ was once offered to bear the sins of many, and to them that look for Him shall He appear the second time without sin, unto salvation. O, remember that death and judgment are solemn realities, and the death of Jesus, his sufferings, pain and shame, were equally solemn and real. Listen to His awful cry—My God, my God, why hast thou forsaken me? and say was this all in vain so far as your salvation is concerned? Are you going to receive the punishment due to sin when Jesus has borne it for you, for if you obey not His gospel you will be punished with everlasting destruction when He comes (2 These. i. 9). But his love to sinners is so great that He still delays His coming because He is not willing that any should perish, but that all should come to repentance (2 Pet. iii. 9).

Do not be deceived by the idea that our Lord cannot come till what is called the millenium has intervened. You will find no such assertion in the scriptures, but on the contrary, it is distinctly taught that evil was to increase (2 Thess. ii. 3), that love was to grow cold (Matt. xxiv. 12), that iniquity was to abound, that wicked men are to grow worse (2 Tim. iii. 13), and that perilous times should come, when men would have the form of godliness without the power (2 Tim. iii). We are also taught (Is. ii. 4; xi. 4, 9; lxvi. 15, 19; Zech. xiv. 1-9) that judgment must precede the universal blessing which will flow out to this poor sin-stained earth, which has yet to answer for the awful crime of the rejection and murder of the son of God, but when His judgments are abroad the inhabitants will learn righteousness (Is. xxvi. 9.) Do not then be yourself fulfilling one sign that the appearing of Jesus is at hand (2 Pet. iii. 3), by speaking of peace and safety, and saying where is the promise of His coming when the day of the Lord is near, but believe the last words of Jesus to His people (Rev. xxii. 20), Surely, I am coming quickly; and may you be able in the true love of His appearing to say, Even so, come, Lord Jesus!

Dear Christian reader, be diligent that you may be found of Him in peace. Seek to serve your absent Lord, and to realise that the time is short, and be sure that you are engaged in what is pleasing to Him, and which will bear the light of the coming day, for the fire will try every man's work (1 Cor.

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iii. 13); and if this paper falls into the hands of one still without God, and without hope, be entreated now in the accepted time to flee from the wrath to come, and lay hold on the hope set before us in the gospel. Jesus is still receiving all who come unto God by him, but there will be a limit to the mercy and forbearance of God, as there was in the days of Noah; but now before the door is shut, whilst judgment lingers, let the long-suffering of God be your salvation. O, despise not His mercy till it is too late.

HE IS COMING.

But ere the trumpet shakes
The mansions of the dead,
Hark! from the gospel's
cheering sound
What joyful tidings spread.

Believe, and be thou saved,
For you the Saviour bled,
And Christ, the Judge, Himself shall pour
His blessings on your head.

Oh, now receive His grace,
Whose wrath you cannot bear,
Fly to the shelter of the cross,
And find salvation there.

—*A Tract printed at Singapore.*

TELEGRAPHIC NEWS.

London, Feb. 24th.—The Prince of Wales was examined yesterday in connection with the Mordaunt Divorce case. He emphatically denied the imputation that he had been guilty of any immorality with Lady Mordaunt.—Mr. Herbert has been elected Member of Parliament for Nottingham.—Mr. Anson Burlinghame is dead.—Carlos (?) has been arrested at Lyons for organizing an insurrection. He has been conveyed to Switzerland.

March 2nd: The North German Parliament have voted for the abolition of capital punishment notwithstanding the opposition of Count Bismark.

3rd:—Mr. Cardwell has announced that it is decided to organize a corps of artisans in every regiment for the manufacture of necessaries for the troops.—The War Office have appointed a committee to consider the question of promotion in non-purchase corps.—The steamer *Brazilian* has passed through the Suez Canal.—The transport *Jumna* has arrived at Suez.

5th:—In the House of Common last night, Mr. Cardwell submitted his Army Estimates. The troops in the Colonies are to be reduced to 23,561, and in the Indian depôt to 639. He explained the abolition of the rank of Ensign and Cornet.

Miscellany.

—Lodiana Mission Report; Lodiana station: On the 13th of January, the three Missionaries, with all the native assistants, except one catechist, made an itineration to the east, as far as Kharar, thence to Sirhind, on the south; and from this place, back to Lodiàna: where they arrived on the 5th of February.

Both these tours were rich in interesting incident. The senior missionary frequently met former hearers, who remembered him and seemed glad to see him. In Sidhowán, a Native Hakim asked him if he knew him, and said—'Five years ago, when you were here, I fought well with you; but then I was blind, now I see.' He paid us nightly visits at our tent, and showed by his conversation that he was an earnest seeker, and was convinced, intellectually, at least, of the truth of the Gospel, which he had endeavoured to refute five years before.

In Morinda, our visit was, under Providence, the means of strengthening a Sádhu in his intention of becoming a follower of Jesus. He went immediately, with his family, to Lodiána and has since been baptized.

In another place a man was deeply affected when conversing with the Missionaries. The senior Missionary had seen him in tears, at another place, the year before. It was the Pilgrim's Progress in Panjabi that had touched his heart.

The regular services in the tent, on the Sabbath, were well attended by deeply interested hearers. We seemed to be reaping the fruits of former itinerations; the people were not now strangers to Gospel truths; they did not now resist what in the days of their ignorance they deemed it their duty to oppose. We returned home highly encouraged, and more deeply convinced of the importance of itinerations.

One young inquirer followed us up to our camp for 35 miles. His wife, whom he loved dearly, was forcibly separated from him, and frequent messages were brought to him by his relatives, to the effect that she was being given to another man. At last the love of his wife overcome his love for Christ and he returned to his home. Let us not judge him harshly The ordeal through which he passed was a trying one.

Another inquirer took up his abode in the Native Christian village, with his wife and two nearly grown up daughters. When his sons-in-law came and claimed their wives, he submissively, but not without a severe mental conflict, gave up his daughters to go back into heathenism; and when his wife declared that she too must go back to her village, he bowed meekly under this stroke also, and gave her up for the Lord's sake. On being examined by the Session, he showed a full and clear acquaintance with the Gospel narratives. When he was asked how his Saviour died for him, he was so overcome by his feelings, that he could not go on, but, burying his face in his hands, continued sobbing for a length of time. He has since been baptized. His wife has also rejoined him; and his daughters too have been permitted to return to their father's house. They are in the meantime receiving Christian instruction.

—*Lahore*: "Twenty years ago, there was no church in Lahore. Our Native Christian Church now numbers sixty attendants, young and old, and of these about thirty are communicants. Eight persons have been baptized during the year just ended,—four of them children, and four adults. The latter were heathen, and have recently been baptized and admitted to Church membership, upon profession of their faith in Christ. The voluntary contributions of the congregation, during the past year toward the objects of self-support and charity have amounted to nearly one hundred rupees.

Hoshyarpur: It is a peculiarity of this station, that all its agents live inside the city; not in one compound—but in different places—in the midst of those for whose welfare they labor.

The advantages of this arrangement are numerous and important.—It combines Christian teaching and Christian living in such a way as to enhance their effects. It takes away the strangeness with which Christians are regarded by their Hindu and Mahommedan neighbours, It adds, also, greatly to our usefulness, as we can go out any hour of the day and say a few words to our fellow men; and our neighbours find it convenient to come to see us whenever they choose. Hindu and Mahammadan females, of every rank, are our daily visitors.

When the writer of this report came to the station, he found that the two native Christian families, living here, were regarded in the light of Chùràs and Chumàrs, being entirely forbidden the use of the public wells. Instead of applying to the authorities, as he might have done, for the redress of this grievance, he waited patiently for some months and, then, calling a meeting of the principle men of the town, he represented to them the injustice of which they had been guilty. They saw the wrong they had been doing, and were ashamed of it; and heartily accorded to us the right of drawing water like our neighbours.

PASSENGERS SAILED.

Per *Golconda*, 5th:

For Marseilles—Major and Mrs. W. H. Beynon and 7 children, Mr. W. M. Gelley, Mrs. Mary Mason, Lieut.-Col. and Mrs. H. S. Rammell, Mr. Zonoyski, Mr. M. H. Wilkinson, Col. Barnard, and Mr. Festequieu.

For Southampton—Mr. C. H. Clay and 3 children, Mrs. C. T. Paske and child, Mrs. Manderson and child, Mrs. Mackintosh, Major and Mrs. A. M. Rainey and 2 children, Mrs. Blair and 4 children, Dr. Fogerty's two daughters and son, Capt. W. D. Anderson, Mr. and Mrs. Eliston, Mr. John Alexander, Lieut. Drew, Lieut. W. Cotton, Lieut. H. Yates, Mr. Hare, Mr. W. H. Simpson, Mr. John Robins, and Mr. Williams.

For Suez.—Mr. R. Valetta, Mr. A. Agelasto, Hon. P. Wyndham, Lady Mayo, Capt. Brooke, Mr. Aiton, Major J. F. Cambridge, Mr. E. Livesett, Mr. and Mrs. Monteiore, Mr. Moffatt Mr. Johnston Smith, and Assist.-Surgeon Blake.

For Aden.—Col. Hare.

Per *Persia*: *via* Suez Canal, 10th:

For Liverpool—Rev. Mr. and Mrs. Ridley, Mrs. Geo. Ingle and 5 children, Mr. Mantle, Mr. and Mrs. John Slater, Mr. Morton, Mr. and Mrs. Elmore and infant, Rev. Mr. and Mrs. Yates and 4 children, Doctor Helen and infant, and Mrs. C Clinze and child.

For Port Said—Mr. Douglas, Mr. Andrew Hay, Mr. Alex. A. Macnair, Mr. Schiaparello, Mr. Carlo Mer, and Mr. Trotter.

For Suez—Mr. E. J. Boldero, Mr. J. N. Andrew, and Mr. Thomas Wright.

Per Str. *Apis* for Trieste, via the Canal, 10th:

Mr. G. Unger, General G. Spiess, Mr. Punger, Mr. J. Fredrickson, Rev. Mr. Smith, wife and two children, and Mr. D. Gwyther.

PASSENGERS ARRIVED.

Per *Bordelo*:

From Southampton—Miss. Bellin, Miss. Hungerford, Mr. W. G. Golaney, Mr. R. F. Shannon, Mrs. Laughry and infant, Miss. Hailes, Ensign Dickson, Ensign Quick, Ensign Boswell, Mr. G. Henry, Mr. Alexander, Miss. Allen, Dr. F. Talbot, T. Moss, Mrs. Towers, Mrs. Norton and child, and C. W. Watson.

From Marseilles—Col. and Mrs. Phillips, Mr. T. Henderson, Rev. and Mrs. Rees, Mr. and Mrs. Punnett & infant.

From Suez.—3 Messrs. Lamontoski, Mr. Bykoff, and Mr. Lanter.

From Aden.—Mr. and Mrs. Fellows, Mr. Douglas and friend.

DOMESTIC OCCURRENCES.

BIRTH.

REA—March 4th at the Camp, Baroda, the wife of the Rev. Geo T. Rea, M. A., of a daughter.

MARRIAGES.

WALLIS—BELLIN—March 8th, at the Free Church, Esplanade, by the Rev. D. C. Boyd, C. I. Wallis, Esq., to Ada, youngest daughter of Samuel Bellin, Esq., of London.

KEMP—COLLETT—March 8th, No. 159, Breach Candy Road Bombay, by the Rev. Duncan Macpherson, of Saint Andrew's Church, David Skinner Kemp, Esq, of Edinburgh, to Charlotte Jane, fourth daughter of A. B. Collett, Esq.

MCGRATH—BAPTISTE—March 1st, at Christ Church, Kamptee by the Rev. W. H. Gale, Mr. Richard John McGrath, 1st class Inspector of Police, G. I. P. Railway, Berars, to Miss Mary Anne Catharine, eldest daughter of Mr. M. Baptiste, Merchant.

RUSSELL—NEWPORT—Feb. 23rd, at St. John's Church, Colaba, by the Rev. W. Maule, S. C. L., Alfred Albert Alexander Russell Esq., second son of the late John Russell, Esq., Bedford Square London, to Mrs. Jane Elizabeth Newport, of Bombay.

DEATHS.

ASHDOWN—March 2nd, at 17, Church Gate Street, Fort, John Charles, the dearly beloved and only son of Mr. and Mrs. P. G. Ashdown, aged 1 year and 2 days, deeply regretted.

TAYLOR—Feb. 7th, at Liverpool, Margaret, the wife of the Rev. J. Taylor, S. P. G. Mission, Bombay, deeply regretted.

WATKINS—March 8th, at Esplanade Road, Bombay, of puerperal fever, Jane Catherine, the beloved wife of Mr. L. A. Watkins, aged 29 years and 2 months.

Advertisements.

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